

The Anglican Digest

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THE ANGLICAN DIGEST

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All with One Accord

The story of that first Pentecost Day after our Lord's resurrection is told vividly in the second chapter of Acts. I think the King James Version says it best:

"And when the day of Pentecost was fully come, they were all with one accord in one place." Acts 2:1

You remember the Gospel story. On the fortieth day after Easter, our Lord ascended into heaven. For ten days afterwards, the disciples waited in Jerusalem as he had instructed them.

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49

They did what the Lord told them to do. They tarried together in Jerusalem, and God kept the promise.

It's the phrase in Acts 2:1 that really catches my attention: "they were all with one accord in one place."

I wonder, and I have wondered many times over my

thirty years in the priesthood. . . . I wonder what would happen in our parish church, and in any church, if all of the members were "all with one accord in one place."

How were they in "one place?"

They were together in obedience. Each member of that apostolic band (more like a bunch) was intentionally obedient to the command of Christ, even when the command was to tarry, to wait, to be patient, and to be expectant.

They were together physically, geographically. All of them were in church at the same time, and they had a deep sense of belonging to each other.

Today, the Church is blessed with many gifts. We have the bible, the sacraments, the liturgy, the ordained ministry, comfortable and beautifully appointed buildings, employees, great scholars and schools, libraries, great music and art, elaborate organizations, and money in the bank.

But, I wonder. When God

looks upon us, are we all with one accord in one place?

More than all of the Church's possessions, I believe that God needs and wants people to be together, obediently, before him.

To be in one accord in one place is not to agree with each other about every detail and issue in life.

We are, however, to be in one accord that God is God and we are not, and that every man and woman and child is the son and daughter of God in the world of God's making and redeeming. To be in one accord is to claim and witness this solidarity with every sister and brother — and then, perhaps and only then, to offer ourselves to God who still keeps his promise.

A way to prepare for Pentecost is to examine ourselves and our own church with this standard in mind: "all in one accord in one place."

— The Rev. S. Albert
Kennington, Trinity,
Mobile, Alabama

Season of Pentecost

Welcome to the season of Pentecost! This season in the church's liturgical year is usually a time which is filled with an abundance of great freedom and challenges for those of us who really take time and listen to the texts. The scripture lessons in the season of Pentecost challenge us, but they also set us free to flourish and grow in the warmth of God's Holy Spirit and love.

This refreshing time of the year, when slowly but surely the warmth of summer pushes out the cold of winter, is when the freedom of schedules may make things looser for us, restrictions may become fewer, and maybe vacations beckon us. Then communities become more and more scattered until the excitement of our Great Fall Gathering in September which brings us all back home.

Speaking of home, our young children have given us the opportunity to watch a lot of *The Wizard of Oz* lately. I guess we were on our fifth or

sixth viewing in two days, when I suddenly realized there is a parallel story in here for me somewhere. After all, God is good to those who are patient, right?

Well, think about the parallels to the Pentecost story where things were somewhat "normal" around Dorothy's house until THE WIND came along and picked up her Kansas farm house, along with Toto and carried them off to a place where "nothing was the same anymore." Unexpectedly, there were little people dancing around and speaking in different voices, and later they would meet up with friends who had unexplainable gifts - courage, compassion and wisdom. And then, of course, there was the Emerald City which was beautiful and full of promise. But here is the theological rub - at least on the surface, the Wizard was a fraud. But was he really?

He seemed to put on a big show, but wasn't he just a normal guy with a great need for attention and adoration. Do you know anyone like that?

Well, somehow deep down inside the Wizard, I really believe he knew Dorothy had what she needed all along to take her back home.

But what happened when she got back to Kansas? Was home different? No, DOROTHY WAS DIFFERENT! At our Baptism we are made different - we are sealed by the Holy Spirit and marked as Christ's own forever and that's about as different as it gets! Dorothy experienced her new life with a soul that was now made light by the wind, and with eyes which were suddenly made bright with the spark of the Holy Spirit.

So in this light, L. Frank Baum's classic draws us back to the idea that Pentecost breathes new life into us and helps us accept the freedom and challenges which may lie ahead. May we always be reminded that God restores us with his Spirit and calls each one of us to new life and renewed hope in Jesus Christ.

- The Rev. Mark L. Fitzhugh,
Christ Church Greenwich,
Greenwich, Connecticut

The Lessons of St. Paul

Paul (or Saul as he was previously known) was a Jewish Roman citizen from the city of Tarsus in what is now the southern coast of modern-day Turkey. Although scripture makes no mention of this, the general assumption is that he was from a Pharisaic family of some wealth and influence. According to the Book of Acts, he was a tent-maker or leather-worker by trade. As a Pharisee he would also be a zealous student and observer of Jewish law and the "traditions of the elders," that is, the oral law passed down from generations which, along with the Torah – the first five books of our Old Testament – regulated every detail of a Pharisee's life. The Book of Acts tells us, in fact, that Paul had studied in Jerusalem at the feet of the great rabbi Gamaliel. In his own words recorded in the Letter to the Philippians, he writes that he had "advanced in Judaism" beyond many

his own age because he was "far more zealous" in his observance of the oral law. He was also a persecutor of the "Followers of the Way." "The Followers of the Way" would eventually separate completely from its Jewish beginnings and become a denomination known as Christianity, but in the beginning it was a sect within Judaism. Those Jews who followed "The Way" were adamant in their conviction that Jesus was the promised Messiah of God; that through his death and resurrection God was ushering in the Kingdom of God. They also believed that salvation and righteousness were gifts that came through trust in Jesus and his way of being in the world and not things that could be earned through scrupulous obedience to "the law." So it's really not hard to understand why Paul was so viciously opposed to these Followers of the Way and their proclamations. After all, they were calling into question everything that Paul and other like-minded Jews stood for and believed. It was, in

fact, through the efforts of Paul that Stephen, the first Christian martyr, was arrested in Jerusalem and stoned. And it was as he was on his way to Damascus with the authority of the religious leadership to find and execute other Followers of the Way that Paul had the experience that would change his life forever.

As the story is told in the Book of Acts, Paul is nearing Damascus when he suddenly finds himself surrounded by a blinding light and he hears a voice from heaven saying, "Saul, Saul, why do you persecute me?" "Who are you, Lord?" he manages to ask, falling to the ground in great terror. And then comes a reply he could never in his wildest imagination have expected to hear: "I am Jesus, whom you are persecuting. Go into the city and you will be told what you are to do." And the rest, as we say, is history. Paul is led into the city where he is visited by a disciple named Ananias who has also had a vision. The Lord has visited Ananias and told

him to go to the house where Paul is staying and lay hands on him so that he can regain his sight. But given Paul's reputation, Ananias is more than a little reluctant to obey. "Lord, everybody knows about this man, how much evil he has done to your saints in Jerusalem; and here he has authority from the chief priests to arrest all who invoke your name!" he protests. But the Lord has plans for Paul. And he tells Ananias, "Go, do as I say. I've chosen him to be my instrument." And Ananias does.

Just imagine the high drama of this: there is Paul, the great persecutor of Christians, blind now for three days and sitting in darkness, and there is Ananias, a disciple of Jesus walking through the door. And what are Ananias' first words to Paul? "My brother," he says. "My brother." And then he lays hands on Paul and Paul's sight is restored. It is surely a watershed moment for both of them. Rigid, unlovable, murderous, hate-filled Paul re-

duced to helplessness in his blindness – is being given the Lord's unconditional love through Ananias who calls him brother. Paul has been placed at the mercy of those that he had come to kill – and what do they do? They love him! And Ananias – reaching out to Paul in obedience to the Lord – is the means through which Saul the Pharisee is given new sight and will become Paul the Apostle – the greatest missionary to the Gentiles that the world has ever known.

At the very least, this story teaches us the awesome power of love to both change the human heart and bring about what would otherwise be impossible reconciliation. We should notice that in Paul's initial encounter with the Lord, he hears no words of anger or threat of punishment – no hellfire or brimstone. The amazing thing about the gospel – which we are all too quick to forget – is that we are all loved unconditionally in spite of our sinfulness. But Paul got it – and notice what happened. He

became a new person, bitter enemies became friends, and the Kingdom of God shone a little brighter.

I believe it still works this way. That's the first lesson for us.

And the second is that the Lord doesn't choose us for what we are, but for what he knows in the power of his love, we can become.

We are all familiar with the anti-drug campaign from a few years ago in which young people were told to "Just say no." I don't know how successful that campaign was. But I do know the "conversions" that are possible when the heart is flooded with the unconditional love of the Lord. Paul's story is a graphic example. I also know that the Lord longs to fill us with that love and give us the quality of life that is eternal. The good news is that we don't have to earn it – it is ours as a gift if we will "just say yes."

– The Rev. Canon Jane W. B. Alexander, St. Mark's, Shreveport, Louisiana

Getting Things Right

Wouldn't it be lovely to get things right all the time?

To speak that sentence that sums up a situation, clarifies it to all present, and which moves

things on.

To see

clearly

the issues

involved

in an

argument

and to

reach the

right con-

clusion

based on them.

To sense how people are feeling about something and to be able to communicate that you really do understand what is going on for them in their lives. To know yourself so well that you understand why you are reacting in the way you do and to be able to make the appropriate adjustments in your words and actions.

And wouldn't it be lovely if we were able to do that not just individually but in our churches and wider communities? How much time,

energy, hurt and pain would be saved if, in the words of the Collect for the Day of Pentecost, we could 'have a right judgment in all things'.

Looking at the Collect I wondered why its author

had

focused

on that as

one of the

two peti-

tions it

makes.

After all

you can

think of

plenty of

other

*God, who as at this time
taught the hearts of your faithful people
by sending to them the light of your Holy Spirit:
grant us by the same Spirit
to have a right judgment in all things
and evermore to rejoice in his holy comfort;
through the merits of Christ Jesus our Savior,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.*

things which the Spirit can help us in which do not get a mention here - prayer, worship, love, unity just for a start.

So why the stress on 'right judgment'? And why have Christians echoed that as a priority down the centuries? Clearly there is a connection here between the Spirit and the gift of Wisdom. My mind went immediately to the wisdom Solomon prayed for in 1 Kings 3 and then showed when confronted by two women, both of whom

claimed that a child was their own. In Acts 6 the prime qualification for the seven Deacons was that they should be men 'known to be full of the Spirit and Wisdom'. Likewise in writing to the Ephesians Paul prayed that God would give them 'the Spirit of wisdom and revelation' whilst James, in a similar vein, encouraged his readers to ask God for wisdom if they knew that they lacked it.

Interestingly the word, wisdom, is used very infrequently in the Gospels, and not at all by John, despite the fact that he records so much of Jesus' teaching about the work of the Spirit. But maybe for him the wisdom the Spirit brings was encapsulated in that wonderful phrase 'the Spirit of Truth'. For in the Bible truth that is more than just having the right answer to a question or knowing about something but rather it is seen as a dynamic that provides a whole framework for living.

And there, perhaps, we return to that first petition. A world in which wisdom,

rooted in truth, led us to a 'right judgment in all things' would be a wonderful place to live and the longing for it strikes a deep chord in many of our hearts. No wonder then that it is central to this prayer and that the request has echoed down the centuries.

But the Collect has a second petition as well. One which, like the first, touches very directly on the world as we experience it day by day. For Jesus was utterly realistic in his teachings. He never pretended that life was going to be easy for his followers. What he did promise was that the Spirit would come as 'another comforter' to 'be with them forever'.

But that is something I find it very easy to lose sight of, thinking all too often either that I am, or the Church is, on our own. So the prayer here, 'evermore to rejoice in his holy comfort' again reminds us of a vital dynamic in the Christian life. We are not on our own as Christians. Rather God calls us into partnership with him and that is something to rejoice in as he

strengthens us to live with him and for him.

So, as individuals and as a Church we could do no better as we seek to share God's life in his world than to pray that we too, in this generation may, 'have a right judgment in all things' and 'evermore rejoice in his holy comfort'.

And to him be praise and glory now and forever.

– The Rt. Rev. Colin Fletcher,
Bishop of Dorchester

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A World of Wonders

The fascination of children lies in this: that with each of them all things are remade, and the universe is put again on its trial. As we walk the halls and see below us those delightful bulbous heads, three times too big for the body . . . we ought always primarily to remember that within every one of these heads there is a new universe, as new as it was on the seventh day of creation. In each of these orbs there is a new system of stars, new grass, new cities, a new sea.

– G. K. Chesterton

When you're around children as much as we are at St. Francis, you'd have to be purblind not to see what a wonderful world it is. Six days a week, September through early June, we teach them. Anyone who's ever had a hand in it knows how much is learned. Some of it by the kid.

I remember when my son Gabriel was three and we were summer vacationing on Nantucket Island. Evan, Gabriel and I were making our way to a playground near

the beach when Gabe looked up and asked, "Daddy, how do you get to heaven?"

What do you do when a little child asks you a big question like that? I can only tell you what I did. I thought: Do the children of engineers ask their fathers this question, or do they ask how planes can fly?

A child knows what we give them to know: that the Glorious Almighty wants us all not to sink but to swim. If there is one thing a community like ours most wants a child to know it's that the source of life itself is not indifferent to her life, but wishes her well. Hard on the heels of that, we want them to imagine heaven as the place where all the beauty comes from, the place we're headed for if not first, then finally, as in baseball. Home.

I assumed my son's question was about transport, so this is what I told him. I said I imagined you got to heaven the way you got to some other places by catching a train; that you got there not on your own steam but by

being taken, except it wasn't a train that took you to heaven but an archangel. I should think the archangel Gabriel would have the honors.

That is what I told him. I felt sure that if Pulitzer prizes were awarded for answers to children's questions, somebody somewhere would nominate me for one. My son, however, was not buying it. "No, Daddy; that's not how," he said, his voice rising, his finger pointing to the swing-set in front of us. "A swing can take you there."

How do you get to heaven? You get there in the sweet by and by, but also in the here and now. That may or may not be what he meant to say, but that is what I heard him say. You get there not by intellectualizing but by having a good time. I don't want to be over sentimental about what this child said. But I am a priest. It is my vocation to take God's foolishness personally. Representing the Blessed Trinity is an irremediably hubristic and humbling enterprise, as anyone who lives with me could tell you.

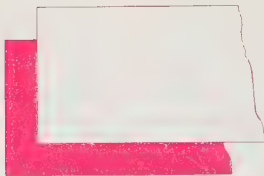
Jesus said: "The kingdom of heaven is like a mustard seed, which a man took and sowed in his field. As a seed, mustard is smaller than any other; but when it has grown it is bigger than any garden-plant; it becomes a tree, big enough for the birds to come and roost among its branches . . . The kingdom of heaven is like yeast, which a woman took and mixed with fifty pounds of flour till it was all leavened . . . The kingdom of heaven is like treasure buried in a field. The man who found it, buried it again; and for sheer joy went and sold everything he had, and bought that field . . . The kingdom of heaven is like a merchant who looking for fine pearls found one of great value; so he went and sold everything he had, and bought it . . ."

When Jesus speaks of heaven, he speaks in images common and everyday. Seed, trees, and birds playing in the trees; yeast, flour, and a woman baking bread; a treasure in a field, and a man going to some trouble to

make that field his own; a merchant finding the pearl he's lived his life looking for. If it's the kingdom of heaven you're interested in, Jesus seems to be saying, then pay attention to your ordinary life, because it's there that you're likely to see it, if only from afar.

We're apt to think of heaven as something extra, as extra-terrestrial, extraneous, and extraordinary. But that's not the way Jesus spoke of it; and that is not the way Gabriel did. Watching him and Evan on that playground that summer day, I saw as nearly as I have ever set my skeptic eyes on it, the kingdom of heaven. I get glimpses of it still. I see it daily here at St. Francis. Sunday and, every day of the week, in our Day School. Soon, it will be summer. Friends, you know as well as I: here and there, and now and then, it's a world of wonders.

- The Rev. Phil Ellsworth,
St. Francis,
Potomac, Maryland



A PRAYER FOR

North Dakota

*We thank Thee, Lord, for the hard and healthy
country of North Dakota, where all is tempered
by the sweeping power of Thy creating hand.*

*By wind Thou dost scour the rocks; by weather
etch Thy children's fate: as with tornado or
hail, baking sun or driven ice Thou dost chisel
the profile of mesa and of humanity.*

*Bless then the pliant clay of Thy stout fashioning:
the black beds of ancient lakes, little hills
left by glaciers, and the untold patience of
farmers' lives
so humbly bowed to soil and season.*

*By such winnowing is purest vision born; praise
be ever Thine, Creator God, for this open
province
of Thy cleansing grace;
through Jesus Christ our Lord.
Amen.*



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The Morality of Language

What are words? And how do we use them? Either words mean something or they mean nothing. If they mean nothing then we can use them arbitrarily, capriciously, whimsically. If they mean something, then we should use them as they are.

Used arbitrarily, words have no meaning or relevance or consequence. They simply come forth, mere expressions of the will that forms them, uttered into thin air, or scratched upon a piece of paper, to be for a moment and then to pass away. It matters not what is said or how it is said or why. If words mean nothing, then their use is less than a footprint in the sand, which the tide covers and smooths away.

It was St. Augustine, following Plato and Aristotle, who said that words are signs, images of what is thought. As signs, words may be written or spoken. They may have different sounds and different forms, but their meaning as signs is to convey what is

thought, the notion, the idea. As such words become the precious vehicle of our communication.

We find words at the heart of our Religion. Indeed at the very center we find *The Word*. Jesus Christ is the Eternal Word, the only begotten Son of the Father, "begotten of his Father before all worlds," the Word which utters all that the Father is. And so St. Thomas Aquinas, following St. Paul and the author of Hebrews, calls him the Divine Image - all that the Father is in nature, but begotten as the Son and therefore distinct.

And so at the very center of our Religion in the Godhead, is the Word. He is the Word through whom all things are made, all things conceived and spoken. And because we ourselves are made in the image of God, in the image of the Trinity, we are made to live in the Word. At the center of our Religion is the reality and substance of the Word, first in God and then is us. The word has an ontological meaning in the most profound sense.

And so our life, as the image of God, is always concerned

with the life of knowledge and the articulation of things known. And once things are known, then they can be loved. Unless one has an inkling of something unless one knows something at least just a little, that thing cannot be loved. Let me give a simple example.

Suppose I say "I love *it*!" Most probably you will ask what *it* is. And then I will tell you, if I want you to know. Suppose you ask what *it* is I love, and I reply, "I love breakfast!" which I do. And then you ask what I have for breakfast. And I answer that my favorite breakfast must include at least coffee, eggs, bacon, grits, and biscuits. Then you have a notion of what it actually is that I love. Now suppose you declare that, for breakfast, you like none of the things I like, and that your favorite breakfast is yogurt, granola, and orange juice without the pulp. Well, at that point we have had some communication. We know what we prefer for breakfast. You have an immediate notion of what *it* is that I love. And I know what you prefer for

breakfast and wonder . . .

But that is only a mechanical example. The fact is that we love only certain things that we know, and we articulate what we know and love through the signs of language.

And herein is the problem. It concerns the morality of language. What we know and signify by spoken words, or written words, or various signs, may be mistaken. We may have misunderstood and the result is a mistaken communication. Our loves then may be misdirected. Or worse, we may take what we know and manipulate it, bend and distort it, magnify and embellish it, for our own selfish purposes and impure motives. In this sense, language becomes a fallible instrument at best and a tool of pride at worst. It is an indisputable fact that what we say is invariably attached to our will. If our language is said with the intention of charity, then it is used properly, to uphold and support, to build up and to forgive, and to love. But all too often our language is not that.

All too often language becomes the instrument of our

meanness, and by meanness I do not imply ugliness to much as smallness. It is the whisper, the innuendo, the parenthetical remark, the "I heard" that becomes "That is all that I am going to say." It is the "private conversation between friends" that is really intended as malicious gossip and is by intent slanderous, meant actually to defame and injure. It is often said under the pretense of concern while the parties conversation know full well that the dagger has been drawn and used quickly. It is subversive, pernicious, and damnable.

The truth is that in our fallen world, and even in the church, language has suffered the violence of an evil will. What was meant to convey the good, the true, and the beautiful, is the weapon of evil, what is false witness, and down right ugly.

This is why our Lord took our speech seriously. Jesus told us to refrain from swearing and trying to legitimize our pledges. A simple *yes* or *no* would suffice. He said that our words would be brought up in the judgement and that by them we shall be justified or condemned. And he prayed

that his disciples would be sanctified in the truth which is the word of God.

St. Paul pleads for the same thing, that we would be slow to speak and slow to wrath, that our speech would always be seasoned with grace knowing how to respond to each person and edifying to those who hear. As Christians, as those who are made in the image of God, and who live in and by and with the Divine Image himself, we are to speak the truth in love.

And finally, St. James concurs. The tongue sets on fire the course of nature and is set on fire of hell. It is an unruly evil full of deadly poison. With it we bless God and curse men who are made in God's image. St. James concludes, "My brethren, these things ought not to be." So how do we do away with such an evil? It is not easy, but by grace we can begin. How do we do away with it? Stop it. It is that simple. Stop it. And turn our heart to praise.

– The Rev. Dr. Michael L.
Carreker, St. John's,
Savannah, Georgia

Ways to Give to the Ministry of Hillspeak

God gives gifts to his children in order that they might enjoy him and, in sharing their gifts, reveal and build his kingdom. Our first commitment is always to our local parish. We are also called to extend our reach to the ends of the earth. Hillspeak reaches round the world with its ministry of the written word through THE ANGLICAN DIGEST, the **Anglican Book Club**, **Operation Pass Along**, and the **Anglican Bookstore** as well as the letters and e-mails that are exchanged daily. The Foland Library serves as a repository for information useful to writers and researchers who come to Hillspeak. Our guest quarters offer refuge for visitors.

Recognizing the importance of being able to have a permanent memorial for loved ones and friends, the Board of Trustees decided to also offer, in addition to Memorial Bricks, a Book of Remembrance. This means of honoring loved ones and friends in a permanent display at Hillspeak is available for a donation of any amount. The Book of Remembrance will be on display in the public area of the Twin Barns and will be accessible to visitors.

Your help in this ministry in a tangible way is necessary and appreciated. There are a number of ways in which you can support the ministries of Hillspeak:

- Direct gifts of cash, checks or by credit card
- Donation to record a memorial in the Book of Remembrance
- Purchase of Hillspeak Memorial Bricks to honor loved ones
- Gifts of stocks, property, or insurance policies
- Including us in your will

For more information on making a gift to TAD, contact our General Manager, Mr. Tom Walker by phone at (800) 572-7929 or by e-mail to speak@peakinc.org.

Dangers

of Unbalancing the 'Broad Church' of Anglicanism

A few weeks ago a European diplomat asked me to explain what was meant by saying that the Church of England was 'a broad church'. As Anglican travellers know all too well, it is quite difficult to explain the identity of Anglicanism to many Catholic, 'Orthodox, and Protestant Christians with no experience of the Church of England. It is, we say, both catholic and reformed, a Church that experienced the Reformation of the 16th century, yet was careful to maintain the historic threefold apostolic ministry of bishop, priest and deacon; a Church that in its orders of morning and evening prayer (matins and evensong) creatively continued the pattern of the old monastic daily offices, but adapted for congregations; and which retained not only the sacraments, but sacramental signs like the ring in marriage and the sign of the cross in baptism.

If there was concern for reformation, there was also concern for continuity, and it was the faith and order of the early centuries of the Church that were looked to as the benchmark of the English Reformation. Later medieval patterns of worship and practice were tested against the practice of the undivided church of east and west and early apologists for the Church of England emphasised that the English Reformation was a reformation by tradition.

As the genius of the Church of England grew and developed within the broad structure of its 'reformed Catholicism' there was room for those with different theological emphases. So the Church of England accommodated groups with differing expressions of worship and different theologies, often co-existing happily, sometimes fighting battles to push at the boundaries.

There were those, like the great 19th-century theologian, F. D. Maurice, who were critical of belonging to a party in

the Church because parties were partial and ended by being sectarian. Maurice saw the Church of England as needing the missionary zeal of the evangelical, the sacramental worship and sense of order of the Catholic, and the liberal concern for critical dialogue with contemporary culture. But all were held within the structure of the reformed catholicism of the Church of England, in a balance that has been the genius of Anglicanism.

At the present time there is a danger of unbalancing the Church of England, because of debates that touch profoundly the over-arching structure of the Church. A synod that still bears too many of the marks of a parliamentary system, and which is inclined to believe that the church is a democracy, is vulnerable to ecclesiastical party pressures and lobbying.

There is a need for the kind of consensus decision-making that is characteristic of both Jesuits and Quakers, and which has recently been adopted by the World Council

of Churches in order to ensure that the voice of the Orthodox Churches is not swamped by larger majorities from the Protestant world. The ascendancy of evangelicalism, with its personal piety and subjective spirituality (of which contemporary concerns for 'authenticity' are a secular mirror image) can lead to a very different understanding of the Church than that of classical Anglicanism. Order and ministry can seem to be convenient arrangements rather than something which is part of that which is given and handed on, and is an integral part of the claim of the church to teach and embody a faith not grounded in human invention but rooted in God's self revelation in Jesus Christ, who is the founder and lord of the Church.

In the debates about women bishops in the Church of England much will doubtless be heard about inclusivity, but inclusivity is not, however, identical with the claim of the Church to be catholic. In this debate there are underlying questions about the symbolic significance of male

and female as both made in the image of God, and yet created in a sexually differentiated pattern. There are further questions about the nature of the Church, the processes of decision-making, the role of the bishop as a focus of unity and the need for working at the difficult issues with those historic Churches with which the Church of England claims to share the apostolic order of the threefold ministry.

The Church of England may be, as I tried to explain to the ambassador, a 'broad church', but it is, and always has been, a broad church within a given structure of order and ministry. Its unbalancing by the marginalising of those within it with the deepest concern for catholic order and sacramental ministry would severely damage its identity and its witness. The Week of Prayer for Christian Unity ended last week. We need to pray for that unity with deep longing - and act accordingly.

— The Rt. Rev. Dr. Geoffrey Rowell, Bishop of Gibraltar in Europe

A Pentecost Blessing

May the Spirit, who hovered over the waters when the world was created, breathe into you the life he gives.

May the Spirit, who overshadowed the Virgin when the eternal Son came among us, make you joyful in the service of the Lord.

May the Spirit, who set the Church on fire upon the Day of Pentecost, bring the world alive with the love of the risen Christ.

And the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always.

Amen.

Did You Know?

The Diocese of Sheffield was formed at Pentecost in 1914, by the division from the Diocese of York. It covers most of the County of South Yorkshire, with a small part of East Yorkshire, one parish in North Yorkshire and one in North Lincolnshire - an area of almost 576 square miles.

YOU ARE CHRISTIANS,
 THEN YOUR LORD IS ONE
 AND THE SAME WITH JESUS
 ON THE THRONE OF HIS GLORY,
 with Jesus in His Blessed Sacrament,
 with Jesus received into your hearts in Com-
 munion, with Jesus who is mystically with
 you as you pray and with Jesus enshrined
 in the hearts and bodies of His brothers &
 sisters up and down the world. ❖ ❖ ❖

“**N**OW go out into the highways and hedges,
 and look for Jesus in the ragged and
 naked, in the oppressed and sweated, in
 those who have lost hope, and in those
 who are struggling to make good. Look
 for Jesus in them; and when you find
 Him, gird yourselves with His towel of
 fellowship, and wash His feet
 in the person of His
 brethren.”

Frank Weston
 [late Bishop of
 Zanzibar]



Fathers

Antonia sat up in bed and stretched. Whoever she had brought home from the party, she had obviously thrown him out earlier. The clock on her table said it was nearly eleven in the morning, so she buzzed downstairs and told the desk to send her up some breakfast. She smiled to herself. She was twenty one years old today.

"Happy Birthday, Special Girl," she said, and ruffled her hair with her own hands.

She got up, and walked over to the window, and looked onto the streets way down below, full of cars, and over to the trees of Central Park. She knew the noise of New York only too well, but up in her well insulated apartment, it was almost like watching a silent movie. She buzzed down again for her breakfast, and told them to hurry up.

To kill the time, she picked up a pile of unopened cards, birthday cards, the ones that had come without any gifts. Some had been hand deliv-

ered, and their envelopes bore just the one word: 'Antonia'. The people on the desk would not be confused. They knew just which 'Antonia' the cards were for.

She sat back on the bed and opened the first one. It was a cheap card, probably bought at a dollar store of some kind. Inside, it read,

"Dear Antonia, Happy 21st Birthday. Still thinking of you. Hugs and kisses and lots more, Sweetie Pie. Dave."

David. Good Lord, the first card of her 21st birthday, and it's from a Loser. She looked up towards the window, and for a moment, in her mind's eye, she glimpsed him standing there a few months earlier. It had been first thing in the morning - well, first thing for them anyway - and he had gazed down at the world, going about its business.

"Look at all the little people," he had said, and then looked straight at her.

"All the little people," he repeated.

Oh, how they had laughed! All those little people, scurrying around trying to keep the wolf from the door. Not like them. Dave was only a year older than Antonia, but they had it made. They had the very best of everything, and they were happening people in the most happening city in the world. If they felt like something, they got it. They lived on top of the world, and for them life was there to have the life sucked out of it.

Antonia spun the cheap card away from the bed and onto the mahogany floor.

"Loser," she said to the card, in the absence of Dave, and started to open the other cards. This was better - expensive envelopes, expensive cards, from expensive people - her kind of people.

One was from her father - she knew his PA's handwriting, and didn't even need to look at the monogram on the back. She would save it till last. No doubt her allowance was going up again, but that really was theoretical. She just got whatever she liked,

and Papa saw to it. She had no idea what she spent, and it hardly mattered. Not to her, or her kind of people.

Not like Loser Dave. He had shown up in New York a year ago, with a couple of million to spend. His daddy had sold some of the family land back in Tennessee to give him his inheritance while he had the youth and energy to enjoy it properly. Dave had arrived on the scene with such style - everybody had wanted to be with him, and after trying out some of her friendly competition, he had settled on Antonia - not exclusively, of course - but hey, it's the 21st century, right? At first his accent had been a real kick, but he lost that southern drawl in a New York minute. They had had some wild, wild, wild times.

And then, his money had run out. For a while his friends had helped him, but it soon became clear that his embarrassment was not to be short term, and they were not charities. His millions - his two little million dollars -

had gone in less than a year, and he was just a pretty boy without a penny. Obviously, once that was known, he was dropped as fast as possible. It had been so distasteful – his pathetic notes, the pleading, horrid declarations of love he had made over the telephone.

Dave, it had turned out, was nothing. His money had all been his father's.

Antonia opened an exquisite card from Amy de Vreese. Amy had told her last week that when she had taken her cat to the stylist, who did she think had been the cute kid on the store's pet food counter, but – you guessed it – Loser Dave! He had tried to hide, of course, but Amy had said something appropriate to him:

'Nice shirt, Dave. Hey, it's got your name on it – classy.'

She didn't leave him a tip, apparently. Not exactly, anyway. She just bought from him a can of their most expensive cat food – \$18 – and then gave it straight back to him. Amy had said, 'Here,

Dave – we heard you were hungry.' Oh Amy! I LOVE that girl, smiled Antonia. She always knows exactly what to do and say.

Well, that was the last anyone would see of Dave. At last night's party someone said they had had an e-mail from him. Apparently he had walked out on his perfect job at Dr. Clarke's Cuddly Companion Center, and had hitch-hiked (hitch-hiked!) back towards Tennessee. It seemed his father had somehow got the message that he was out on the road somewhere, and had jumped into his pick up truck to find him and bring him the rest of the way back home to the farm. No doubt there was always work for a cheap farmhand.

"Loser," she said again. Daddy's boy. What kind of a father behaves like that anyway? Have none of them any pride? Have they no personal standards? How can Dave's father expect his son to learn anything if he just comes running to the rescue every time little Davey has a boo-boo? Losers all round, she

thought, from a long line of losers. Off with you all back to Loserland, and leave the real world to the grown ups.

Speaking of the real world, she wondered who to bring back to the apartment after tonight's party. It was good to be free and single again, not tied to anyone, able to play the field with a natural, carefree abandon. Life, she reflected, is sweet.

At last, her card from Papa. She opened it, tearing the envelope around the monogram, as she always did. Let's see what the old turd has to offer then, she thought.

'Antonia,' it read. 'You have not apologized or been in contact after your tantrum at Thanksgiving. You are a leech. Your mother and I have never really liked you, and now you are twenty one, we are under no obligation to have anything more to do with you. You will receive a letter from Chesham's outlining the full legal extent to which you are unwelcome here. Do whatever you want with your life, but expect nothing more from us. You

are on your own.'

Antonia stared at the letter, disgusted.

"You stupid little man!" she screeched. She would show him. She needed him for nothing, anyway. She had connections. She had friends! She was better off without him.

She buzzed the desk again for breakfast, and swore at the fool on duty for being so slow. She picked up Dave's cheap card from the floor, and put it with her father's letter into the trash.

Antonia stood at the window and watched all the little people on the street below, scurrying around to make ends meet, and then put her mind to business. It was now necessary to bring just the right person back to the apartment after tonight's party. It looked like she needed to make some cunning decisions. She was, after all, her father's daughter.

- The Rev. Timothy L. Jones,
St. Paul's,
Corinth, Mississippi
www.saintpaulscorinth.org



HILLSPEAKING

LET ME paint you a Hillspeak picture. The frame will be the kitchen window in Miss Vinnie's Cottage where I take most of my meals.

In the foreground will be the redbud tree Patient Wife and I planted several years ago. Redbuds are among the very first to bloom in early spring; among the very last to lose their leaves in late autumn. Of all the trees on Grindstone Mountain, this redbud was Patient Wife's favorite.

It is mid-winter as I write so we will not paint leaves on the redbud, but it will be far from bare. A woven-grass birdhouse, sunflower-seed feeder, peanut butter log, and finch feeder will hang from its branches. Beneath the tree in the immediate foreground we will paint a birdbath and behind the tree will be a statue of St. Francis, the same one Patient Wife and I brought from California thirty-odd years ago.

On the branches we will add, depending upon the time

of day we are trying to recreate, cardinals, blue jays, robins, red-winged blackbirds, redheaded woodpeckers, juncos, chickadees, finches and wrens. We can add quail and dove on the ground under the tree and, if the season we have selected for our painting is autumn, we can paint in two or three does, with their fauns, browsing for acorns.

Behind the redbud in the middle of our picture we'll paint in two gooseberry bushes and a very large (ten or twelve feet high) beauty bush. The latter is a favorite hangout for the cardinals, particularly striking in winter when their scarlet coats and bright orange bills show to advantage against the gray-brown limbs of the bush. The finches prefer the gooseberries so that at times it appears the bushes are all atwitter with them.

Several times a week at noon or early evening our resident roadrunner darts back and forth through the yard and under the redbud

and the beauty bush. He pays no attention to the bird feeders nor to the other birds, but woe to the unwary lizard or grass snake that happens to catch his eye. We will have to paint him on the run because he seldom seems to stand still.

Beyond the beauty bush and a second birdbath, frequented mostly by the cardinals, we will paint in a split-rail fence that zigs and zags defining the yard for the Farm House and Miss Vinnie's Cottage. It is not a boundary as such. Godfrey and Otis jump over it at will in pursuit of rabbits and squirrels; deer leap over it to find the choicest acorns; and the Hillspcak cats know that it was put there for the sole purpose of providing them unlimited claw sharpening and sun bathing.

Beyond the fence we'll paint in some outbuildings, lots of trees and, on most days, a limitless blue sky.

If you would like to see this picture I shall be very happy to share my window any time you are in the neighborhood.

— The Trustees' Warden.

AND IN ALL PLACES

✠ SCOTLAND IS TO PILOT plans to twin Roman Catholic primary schools with other Christian schools in an attempt to eradicate interfaith prejudice. Meanwhile, the Catholic Archbishop of Glasgow is urging police to provide more protection after a spate of attacks on elderly priests.

✠ ORTHODOX JEWS in the London Borough of Hackney say planned council restrictions on building loft extensions will 'suffocate' large families and 'squeeze' them out of the area.

✠ MORE THAN HALF the 500 clergy wives polled in a new British study, *We're in This Together*, say they are isolated and overworked.

✠ A CATHOLIC CHARITY in Australia is to broadcast a TV program, *Where God Weeps*, on the plight of Christians in countries where they cannot worship freely.

✠ THE NEW WORLD LEADER of the Salvation Army is its cur-

rent UK head, Shaw Clifton; he is the worldwide organization's ninth British General.

✠ A COALITION OF CHURCH LEADERS in Jerusalem sent a message of peace to the new Hamas Government of the Palestinian Authority. "Our message . . . is the message of Our Lord Jesus Christ in his sermon on the mount," said the coalition, which represents Orthodox, Coptic, Lutheran, and Catholic church leaders.

✠ THE LARGEST MUSLIM CENTER in Britain will be built on an eight-acre site in Manchester. The Muslim Heritage Centre won a bid to occupy a former trade union training center in Whalley Range.

✠ WINCHESTER CATHEDRAL is to charge £4 for admission to help meet annual running costs of £2.1 million. The Ven John Guille, the acting dean, said visitors were donating less or 'not at all.'

✠ CHURCHES IN SCOTLAND condemned a guide to assisted suicide published by Dignitas, the Swiss suicide

clinic. A spokesman for the Church of Scotland said, "Doctor-assisted dying may be seen as one option for the terminally ill, but we are concerned that it may be regarded as duty in future."

✠ A PALESTINIAN imam will join two Israelis in a 3,417-mile peace hike from Jerusalem to Tripoli, Libya.

✠ THE SALVATION ARMY and the Methodist Church published leaflets explaining how local groups can protest plans to build supercasinos with £1 million jackpots.

✠ *URBAN HOPE AND SPIRITUAL HEALTH*, a survey of 23,000 adolescents by the University of Wales, found that teenagers lacking religious faith are more likely to suffer low self-esteem and have poor relationships with others.

✠ THE RT. REV. PETER MORAN, Roman Catholic Bishop of Aberdeen, asked Poland for new priests to minister to the influx of Poles in his home diocese. "These Polish Catholics need pastoral care. I also need priests for my own Catholics," he said.

The Bible Changed My Life

Armed with high hopes, and motivated by the need for change and stability, I enlisted in the United States Air Force at the age of 19. My decision to volunteer for duty in the UK was an easy one; it was that or war-torn Vietnam! A decision that was reinforced by my recruiter's reassurance that I would, of course, be able to continue my ambitious career as a radio announcer within the USAF (I had previously been working with two local radio stations in Ohio). Predictably, the only radio I came into contact with was my Walkie Talkie, part of my equipment in the unlikely post of Security Policeman!

Those first six months in the UK were the hardest I had and have ever known. I was heart-broken and had been lied to, the two things I thought I was escaping from. The stability I sought had been swept from under my feet, alongside any hopes, aspirations and dreams. Ironically my decision to avoid

danger in Vietnam brought me to the middle of violent race riots in the UK and to a near fatal collision with a base fire truck. The sense of despair was tangible as I stood night after night at my post; life had no meaning, and no purpose. Every decision I had made to try to pull myself out of the pit had only pushed me deeper into it. I was lost.

One night, in the midst of my despair, I clung to a bottle of liquor in one hand and the Bible in the other. I thumbed through pages describing the coming return of Christ and, while it didn't all make sense, it left me with hope that a new day was coming. Not long after that, another Security Policeman came to my post and introduced me to Christ. He told me that God loved me more than any one else ever could. The love, stability, and hope that I needed were to be found in the pages of that book.

That was over 30 years ago and today I still thank God for his book, the Living Word that has reached into so many hearts, similar to mine, over

thousands of years. It has shaped history in many indiscernible ways. An African chief once asked Queen Victoria, "What is it that made Britain great?" The reply came with a nod towards the Bible in her hand; "this is what made our country great!" Similarly, on his momentous journey to Africa, Stanley Livingstone attempted to lighten his load by throwing away all his books except for one: his Bible. He is said to have read it three times, from cover to cover, on his historical journey. To quote Dr. A.T. Pierson: "The Bible is the greatest traveller in the world. It penetrates to every country, civilized and uncivilized. It is seen in the royal palace and in the humble cottage. It is the friend of Emperors and beggars. It is read by the light of the dim candle amid Arctic snows. It is read under the glare of the equatorial sun. It is read in the city and country, amid the crowds and in solitude. Wherever its message is received, it frees the mind from bondage and fills the heart with gladness." (1200

Notes, Quotes and Anecdotes, A. Naismith)

How many despairing souls have found hope in hotel rooms and hospital beds, because of the presence of God's word in the bedside cabinet? Through the centuries, how many have reached for the hope that is so available to us now? Millions? Only God knows.

The Bible says "I will restore to you the years that the locust hath eaten" (Joel 2:25). This has been true in my own life. The decimated ambitions of my early years were later restored when Hedley Feast invited me as guest news-reader on his *Sunday Morning Breakfast* programme on Radio Oxford. Therein lies the power of the Bible, in its unfailing truth. May it continue to be available to all who need hope in their time of trial."

— Dennis Niziol,
Elim Lighthouse Church,
Bicester, via *The Door*,
Diocese of Oxford, © 2006
Oxford Diocesan
Publications Ltd.

Discipleship

I just finished up on the beach a few weeks ago, Anne Rice's *Christ the Lord*. Better known for her tales about witches and vampires, Rice crept out on the religious end of things in an attempt to 'fill in' the gaps between Jesus' birth and the first appearance we have of him in his early teen years when he ends up separated from his earthly parents in Jerusalem during the Passover Feast, (Luke 2:41).

About the book now. I have to be honest and say I read each word through the beginning and moved into 'fast scan' mode toward the end. For any book to hold my attention, it really does have to be a bit gripping. May be for you, just wasn't for me. What was gripping was the 'Author's Note' at the end of the book. It was absolutely fascinating, and for that piece alone, I would highly recommend it to you for in it she tells not only of her amazing journey away and back to the faith of her childhood; but also to a deep

and powerful conversion and real relationship with our Risen Lord. It is, truly, a textbook case study for anyone who is on a spiritual quest grounded in a personal relationship with the Living God.

Rice does a bit of commentary in her reflections and a piece of note, of particular appropriateness for our annual liturgical journey we make during the spring season, is her own bafflement at how Christians (scholars and lay folk alike) attack, criticize, critique and cast doubt on their own faith. Here's the quote (split up a bit), and a tad long 'but worth the read.' "I had to know who Jesus was." What gradually came clear to me was that many of the skeptical arguments — arguments that insisted most of the Gospels were suspect, for instance, or written too late to be eyewitness accounts — lacked coherence. They were not elegant. Arguments about Jesus himself were full of conjecture. Some books were no more than assumptions piled upon assumptions. Absurd conclusions were reached on the

basis of little or no data at all.

"In sum, the whole case for the nondivine Jesus who stumbled into Jerusalem and somehow got crucified by nobody and had nothing to do with the founding of Christianity and would be horrified by it if he knew about it — that whole picture which had floated in the liberal circles I frequented as an atheist for thirty years — that case was not made. Not only was it not made, I discovered in this field some of the worst and most biased scholarship I'd ever read."

"I'd never come across this kind of emotion in any other field of research, at least not to this extent." The people who go into the Elizabethan studies don't set out to prove that Queen Elizabeth I was a fool. They don't personally dislike her. They don't make snickering remarks about her, or spend their careers trying to pick apart her historically reputation . . . But there are New Testament scholars who detest and despise Jesus Christ. Of course, we all benefit from freedom in the academic

community — I'm not arguing for censorship. But maybe I'm arguing for sensitivity."

In sum, what Rice is saying is what I often find in the 'praxis' (practice) of Christian theology and life in our seminaries, from many of our nation's pulpits, in circles of Bible Studies; and in religious books (fiction or non-fiction). People seem to feast on finding ways to disagree; disapprove and even attack the basic truths of the Christian faith and the Church triumphant, (don't believe me — wait until the *DaVinci Code* film comes out — then watch the spin doctors have a field day).

Let me chime in with my sister Anne — most of the arguments 'against' Christianity (whether it be its historicity or basic tenets) simply do not hold water. And while she argues for 'sensitivity,' may I press that just a bit and argue for submission; for belief; for a real, deep down commitment just to take the story as it is — not as you would like it to be; not

carved up so much so that palatable is kept in and the opposite is tossed aside — just a willingness to say, “Perhaps, with grace and God’s help, I can just believe.”

In the end, isn’t that what it means to be a disciple? To answer Jesus’ call to ‘Follow,’ without tossing before the Lord of the Universe our ‘ifs, ands, and buts?’

In his recent sermon, the new Archbishop of York, John Tucker Mugabi Sentamu, gave this stinging, but quite accurate assessment of the state of Christianity in the all too modernized west that has, on many fronts, lost its sense of awe and humility before the divine; “It’s a scandal of the Church in England that in the past decades it has tried everything except to stick to Jesus’ plan for the world: Corporate — discipleship: fraternal-belonging — We’ve had our reports, our commissions, conferences, seminars, missions, synodical reviews, liturgical reforms — the lot. But little attention has been

given to the question, “Who is Jesus and what does he mean for those who put their trust in him?” For me, the vital issue facing the Church in England “is the loss of Christian wisdom which brought to birth the English nation: the loss of wonder and amazement that Jesus Christ has authority over every aspect of our lives and our nation?” A hearty ‘amen’ to that.

Perhaps, perhaps as we consider our annual journey that carries us through Lent, the Easter victory and the great commission that Pentecost not only reminds, but demands of, us — perhaps we could just step out in — what’s that old word again? — oh yea — ‘faith.’ Perhaps we could believe what we say we believe; do what we are called to do; and finally focus all that we are on Jesus Christ; him crucified; him risen — him proclaimed in thought, word and deed. Well?

— The Rev. Russell J. Levenson, Christ Church, Pensacola, Florida

Particular Grace

God's grace is such that we come to feel we are loved in particular. It has a way of making us feel chosen, singled out, favored, and especially blessed. We look around and see how very fortunate we are: we have many good things which we really don't deserve. And we're also surprised by the places we are experiencing those feelings. We see that some of the harder situations in our lives which we have resisted, not wanted, asked to go away or change, have actually come to be places where grace has particularly been present. Things turn out better than we expected. Things turn out worse than we imagined and yet we are protected and come to learn valuable lessons. We

have not been up to the task, our limitations have become apparent, and yet some force has presented itself. It's almost like our world has been invaded from the outside and we are humbled by goodness. If something from the outside can invade our world, it could just as easily be bad but we experience goodness. It makes us feel small in many ways and part of something larger too. Grace has come to us and our world in a very particular way.

In these times of particular grace, we may also be moved by the realization that there is no particular reason for this coming. We have not performed well and received some reward. We have not solved the problem. We have not controlled things or manipulated a result. The good

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ness we experience as being saved in a way, saved from our fears, saved from harm, saved from our own limitations. But there's no good explanation, no sense of cause and effect. Grace just comes to us. The only explanation is in the grace itself. Things don't really add up. How and why has it come at this particular time? And what does it mean that it comes for no particular reason other than its own being causes it to be?

Grace comes to us in particular, chooses us, and leads us to see its own universal nature. Grace takes our thoughts away from ourselves, causes us to ponder the giver behind the gift we have received, challenges us to consider the largeness of what has come to us. Something that large can do what it wills. Something that comes to me when I am undeserving surely must be extended to others, even those I think of as totally undeserving. If this can come to me, it can come to everyone. If this has come to me, surely, it will come to everyone.

God comes to us in the par-

ticular person of Christ Jesus and that particular person allows us to see the universal love of God his father and ours. God's grace singles us out and then invites us into communion with all of creation. We come to a place where we feel cast out, alone and lost. A door appears and opens. We enter and are humbled by the marvelous gift. And then we see the door is open to everyone, will be opened to everyone even those we really wish it wouldn't be. And even that becomes a gift for us in particular.

God's grace is so very particular. But it is that way for no particular reason, other than that is the way it is by its own nature. God comes to us and invites us in. Step into grace and salvation offered to us this day in our own world in Christ Jesus. He is the sign of the particular grace and the universal love of the Almighty God.

- The Rev. Robert C.
Wisnewski, Jr., St. John's,
Montgomery, Alabama

CREAM OF THE CROP



The Anglican Book Club is pleased to offer for the Summer selection, *The Fate of Communion: The Agony of Anglicanism and the Fate of a Global Church*, by Philip Turner and Ephraim Radner.

The word crisis means 'a crucial or decisive point or situation; a turning point.' Every crisis is an opportunity, and it is no accident that the word crisis in Greek means to choose. In times of great challenge we are called to choose to declare what we really believe and why. The authors believe that our present crisis in the Anglican Communion presents just such an opportunity for us. The question raised is "how, within the changes and chances of his-

tory, truth and unity are to be bound together within the common life of God's people?" The authors believe the way forward is the 'conciliar economy' that continues to evolve within the Anglican Communion. "It is a means of ordering the life of the church in which a host of interlocking bodies maintain their unity in Christ not by reference to a principle or structure of authority that is in some way independent of the communion it is to guard, but by the practice of 'mutual subjection' within the living relations of a body of people."

— KSH†

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DEATHS



✠ **ELIZABETH ILA ANDREWS**, 90, in Fort Washington, Maryland. Mrs. Andrews, widow of the Rev. Clifford Andrews, devoted her life to service along side her husband and, following his death, her son, the Rev. John A. Andrews, in parishes in Montreal, New York, and Washington, D.C. She was a Third Order Member of the Sisters of Saint John-the-Divine in Toronto. In addition to her husband and son, she was also sister-in-law to two priests, mother-in-law to one, and grandmother to two.

✠ **THE REV. JAMES LYTLE BABCOCK**, 72, in Scarborough, Maine. He was ordained in 1958 and served as Priest at The Church of St. Mary of the Harbor, Provincetown, Massachusetts. He served for two and a half years at St. Mary's and at Church of the Holy Spirit, Orleans, from 1960-1965. He was also principal founder of St. Christopher's, Chatham. He was

called to Trinity, Canton, in 1965 where he remained until 1977 when he was called as Rector of St. Alban's, Cape Elizabeth. He served on the Diocesan Commission on Ministry and was elected Rector Emeritus of Trinity Church in 1994.

✠ **THE RT. REV. WILLIAM A. BECKHAM**, 78, in Columbia, South Carolina. A U.S. Navy veteran of World War II, Beckham served aboard the battleship U.S.S. Iowa in the Pacific theatre 1943-1945. He was the retired Bishop of the Diocese of Upper South Carolina. Ordained to the priesthood in 1955, he served parishes in Edgefield, Union, and Greenwood prior to being named archdeacon of the diocese in 1964. He was elected and installed as bishop in 1979 and served in that position until his retirement in 1994. Bishop Beckham also served the Episcopal Church as trustee and chair of the Church Pension Fund from 1991 until 1997.

✠ **THE REV. ROBERT HENRY CHALLINOR**, 85, in San Francisco, California. He was rector emeritus of Trinity Church, Santa Barbara where he served as rector from 1974 until his retirement in 1985. He previously served as rector of St. Andrew's Cathedral in Honolulu, Hawaii, Holy Trinity in Covina, California, and St. Andrew's, Oakland. In the first year after his ordination, he was vicar of two congregations in Montana. During his tenure at Trinity, he was a founder of Transition House for the Homeless in Santa Barbara. He was past director of the Cathedral Corporation, a director of the Diocesan Investment Trust, and president of the alumni association of Church Divinity School of the Pacific.

✠ **ALICE PHELPS EMERY**, 87, in Minneapolis, Minnesota. Mrs. Emery, widow of the Rt. Rev. Richard Emery, served as coordinator for the United Thank Offering from 1970 to 1977. In 1977, Presiding Bishop John Allin appointed her to the National Mission

in Society post. She also served in the Division of Church and Society of the National Council of Churches. Active in the Diocese of Minnesota, she worked with the Department of Communications and Episcopal Community Services. She was a member of the Society of Companions of the Holy Cross.

✠ **DR. SUSAN LINDLEY**, 60, in Northfield, Minnesota. She was Professor of Religion at St. Olaf College and member of All Saints', Northfield. A prominent lay leader in the Diocese of Minnesota and the national church, she served as Deputy to General Convention from Minnesota in 1994, 1997, and 2003. She was a member of the Minnesota Board of Examining Chaplains since 1988 and of the Commission on Ministry since 1997. She served on the General Board of Examining Chaplains for the national church since 1997. From 1985 to 1988 she sat as a Trustee of Seabury-Western Theological

Seminary. She served All Saints Church, Northfield, as vestry member and senior warden. Her book, *You Have Stept Out of Your Place: A History of Women and Religion in America*, is a standard in the field of American religion.

✠ **THE REV. JOHN SANDFORD FLEMING MACLEAN**, 79, in Louisville, Kentucky. He was ordained a priest in the Anglican Church of Canada and was rector of parishes in Princeton and Waterloo, Ontario, before moving to Kentucky and becoming rector of St. James', Pewee Valley, until his retirement in 1997. Fr. MacLean was a founding member of the MacLean Foundation, former director of Wood-Mosaic Corporation and a former member and director of the Canadian Hardwood Lumber Association. He was a Priest Associate of the Holy Cross and the Confraternity of the Blessed Sacrament and was a Knight Chaplain of the Military and Hospitaller Order of St. Lazarus of Jerusalem.

✠ **THE RT. REV. DONIS DEAN PATTERSON**, 75, in Orlando, Florida. He was rector of St. Andrew's Church in Washington Court House, Ohio, before going to Florida. He was rector of St. Mark's, Venice, from 1963-1970 and of All Saints, Winter Park, from 1970-1983. He was elected the fifth bishop of Dallas in 1983 and served until 1992. During retirement he served as assistant bishop of the Diocese of the Central Gulf Coast (1992-1995), and as bishop-in-residence at St. Luke's Cathedral in Orlando from 1996 until his death. Bishop Patterson was a member of the Anglican Fellowship of Prayer; the Order of St. Luke; the Brotherhood of St. Andrew; and the Episcopal Society for Ministry to the Aging.

✠ **THE RT. REV. VICTOR M. RIVERA**, 89, in Visalia, California. He served as vicar of Grace Church in Martinez, California in 1943-44 and as priest at St. Paul's Church, Visalia from 1945 to 1968. He held numerous elected offices in the Fresno-

based San Joaquin diocese before being elected its bishop in 1968 and serving until retirement in 1989.

✠ **THE REV. GEORGE SMITH**, 90, in Bemidji, Minnesota. He was an Ojibwe Indian and senior priest in the Diocese of Minnesota. He attended Flandreau Indian boarding school in South Dakota, graduating in 1935. Back in Minnesota, he was mentored by the Rev. Francis Carrington, a British Army veteran of the Boer War and a missionary. Fr. Smith was ordained a priest in 1942 and served parishes and missions in northern Minnesota until he retired in 1980. In the 1950s, he served on the governor's Human Rights Commission and the 19-state Interstate Indian Council. He was the step-grandson of the Rev. John Emmegahbowh, the church's first American Indian priest. Since 1982 he was an active member of the Mississippi Headwaters Audubon Society. In 1969 Fr. Smith received an honorary degree from Seabury-Western Theological Semi-

nary. He was honorary Canon at the Cathedral of Our Merciful Saviour, Fari-bault, Minnesota.

✠ **THE REV. DR. THOMAS JULIAN TALLEY**, 81, in Asheville, North Carolina. Dr. Talley became Professor of Liturgics at General Theological Seminary in 1971, a position he held until his retirement in 1990. After ordination in 1952, he served parishes in Texas before moving to General. His books include *The Origins of the Liturgical Year and Worship: Reforming Tradition*.

✠ **THE REV. JAMES A. THISTLE**, 80, in Malta, Montana. Fr. Thistle was ordained in the Methodist Church in Bangor, Maine, in 1953. He taught in schools and provided pastoral care in hospitals in New England until he relocated to Montana in 1964. He taught in schools and on reservations until his ordination as an Episcopal priest in 1986. He served a mission in Malta until his retirement. He also served as chaplain at the Good Samaritan Center for 25 years.

✠ THE REV. CANON ROGER LEE WILKOWSKI, 68, in Roseville, California. He was priest-in-charge of St. Luke's in Galt. Ordained in 1988, he served parishes in Red Bluff and Carmichael and was canon to the ordinary from 1995 to 2003.

*Rest eternal, grant unto them
O Lord, and let light-perpetual
shine upon them.*

*May they Rest in Peace and
Rise in Glory.*



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Grasping the Now Moments

There is a *Garfield* cartoon that I like. It shows Garfield sitting down with his napkin around his neck and a knife and fork in his hand waiting expectantly. The caption reads "Whenever life gets too complicated, I just sit down and wait for them to bring me lunch."

In some ways in *Changing Lives* (ed note: *Changing Lives* is the title given to all the church's activities across this diocese's 490 parishes and 200 church schools) we have reached that complicated phase. We have had the road shows, set up the School of Formation, drawn up the deanery pastoral plans that will enable us to form Local Ministry Groups, and much else besides. It is as if we have dug the foundations, and now we wait to see in what shape the church will emerge. It would be easy, like Garfield to "wait for them others" if not to bring us lunch, nevertheless to bring us changed

lives, churches, and communities.

If our church is to be mission shaped, then we are all involved in shaping the church around the good news of Jesus Christ. It begins with us. Take a few moments and sit down with the question "What difference does Jesus Christ make to my life?" Think of some folk in the church with whom you could discuss this question together. Ask yourself, and your group, "How do we want the 'difference' Jesus Christ makes to our lives to influence our church, and our community?" Share your thoughts with your group, your PCC (vestry), your congregation. Ask your minister to facilitate a congregational discussion.

Why is it important for us to know what difference Jesus Christ makes? Simply, because God is concerned for all human beings. Like you and me, each is made in God's image. Each has a right to know the grace and love of God. Each is invited to join in God's mission to transform

the world into a place of love, justice and peace. And we begin right where we are. These are the "Now" moments which each of us are invited to grasp.

The most powerful "Now" time – that has spoken to me most powerfully recently was when Mrs. Gee Walker, whose son Anthony was killed in a racist murder in Liverpool, came out of the courtroom and anticipated the question of the press. "I know what you are going to ask," she said, and the answer is "Yes." I have to forgive. We cannot deny our faith and values when the One we follow prayed on the cross, "Father forgive them, they do not know what they are doing."

Easy? I hardly think so. But, a must certainly. Gee Walker's action made me re-think where I needed both to be forgiven, and to forgive. And those of us who hope for a more caring and humane world need had better be aware of forgiveness, both human and divine.

When we look at ourselves,

our churches, our communities, we are invited into the same kind of radical loving of our neighbor as Mrs. Walker demonstrated. Sometimes it will involve forgiveness. Other times it will involve looking at the situations around us of loneliness, isolation, fear, and hurt and asking ourselves. "What difference could Jesus make here?"

A story is told of a blind boy who ran a market stall on a busy station in Chicago. People were always rushing by him. Some stopped to buy fruit for their journeys. One day an important business man was hurrying to catch the last train of the day. Unwittingly he crashed into the stall of the blind fruit seller. The fruit went everywhere. Apples oranges, pears – all over the place. The business man paused, saw his train was about to depart, and then stopped and began collecting the fruit, and bringing it back to the boy. His train departed. "Mister," said the boy, "Are you Jesus." And for a moment the man realized that he was.

That story is your story. My story. We are the closest to Jesus that most people are going to see. If *Changing Lives* is to impact on our church and community life, it begins with us knowing the difference Jesus makes. So don't be tempted to do a *Garfield*.

Yes, living the Christian faith is challenging. It makes us face hard things about ourselves, our church and our world. It means facing the truth about God, about Jesus. In the Narnia books one of the children asks the beavers about Aslan the lion, who is thought to represent Jesus Christ. "Is he safe?" "Safe!" replies the beaver, "No he's not safe, but he is good." The task of the church is to create a world in which it is easier for people to be good. The only goodness worth having is that which we see in the person of Jesus Christ. What difference does he make to your life?

— The Rt. Rev. Peter Price,
Bishop of Bath and Wells,
U.K.

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Both *Joshua* and *Judges*, J. C. Scoggins, in the Old Testament Library series; Volumes 1 and 4 of John Jabez Lanier's *The Kinship of God* series; the World Christian Books edition of *Living with the Gospel*, Daniel T. Niles;

Bernhard Lohse, Walter von Loewenich and Heinrich Bornkamm on Martin Luther;

Volume 2 of *The New Man and Divine Society*, Richard Roberts; Thomas Cranmer's *On the Lord's Supper*; Shirley Carter Hughson's *Pledges of*

His Love, *What Are the Sacraments*, and *The Wine of God*; *Questions for the Second Half of the Christian Year*, William Reed Huntington; J. W. C. Wands *Reflection on the Collects*; *Surviving Death*, Charles "Chuck" Meyer;

Theism Today and Tomorrow; J. W. M. Verhaar; Jeremy Taylor's *Unum Necessarium*; Paul Lobstein's *The Virgin Birth of Christ*; *Western Mysticism*; *A Guide to Basic Works*, M. A. Bowman; *Yesterday, Today and Tomorrow*, Peter Toon; and

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Pentecost

We poured out into the streets

Eyes glazed and wandering

Without mouths working in strange syllables only
translated by those from other lands who heard the
words of home and salvation.

(No wonder others who passed by thought these enthusiast were
drunk);

As drunk we were from the new wine poured out into
our heads and refused to be blown out by rushing
winds of refreshment came out motley band:
we who had first grieved,
then disbelieved, then rejoiced.

Among us had the Lord eaten, taught, and even urged us to trust
our human, trembling hands towards the flesh wounds,
- healed yet open - that betrayed suffering and resurrection.

After the mystery of forty days of Presence now removed,
new present was given on the golden fiftieth day,
one that had been promised and anticipated.

Prophetic Joel had dreamed of this day,
his mind permeated by the visions of a healing tsunami
engulfing the whole earth.

Young and old, women and men, slave and free, servant and lord
would find themselves survivors in the same lifeboat, cast ashore to
begin a new world,

given all that was needed to survive and all would
share equally,
knowing that the water of life would ever run dry and
the manna of heaven would be given each day in
measure needed.

We are people of Pentecost, filled with sloshing new wine and
that sometimes threatens our equilibrium as with joy we
lurch onward.

We are still speaking in tongues, being given languages with which
to share the nourishment of God's power, the promise of His love
which sustains true life.

- The Rev. Anne O. Weatherholt, St. Mark's, Boonsboro, Maryland

Letting Go

Letting Go does not mean to stop caring – it means not to take responsibility for someone else.

Letting Go is not to cut myself off from others – it's realizing I can't control others.

Letting Go is not to enable others – it's to allow learning from natural consequences.

Letting Go is to admit my own powerlessness, which means the outcome is not in my hands.

Letting Go is not to try to change or blame others – but to make the most of myself.

Letting Go is not to care for – but to care about.

Letting Go is not to fix – but to be supportive.

Letting Go is not to be in the middle of arranging – but to be on the sidelines, cheering.

Letting Go is not to be protective – it is to permit another to face reality.

Letting Go is not to deny – but to accept.

Letting Go is not to nag, scold or argue – it is to search out my own shortcomings and correct them.

Letting Go is not to adjust everything to my desires – but to take each day as it comes, and cherish myself in it.

Letting Go is not to criticize and regulate others – but to be what I can become.

Letting Go is not to regret the past – but to grow and live for the future.

Letting Go is to fear less, and love more.

– Church of the Holy Cross,
Shreveport, Louisiana

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Theology of the Anglican Reformers

A dispute over proper biblical interpretation lay at the heart of the English Reformation. The medieval church taught salvation came only to those who had done their best to become personally holy. Although God helped people with his grace, they still had to prove themselves worthy to receive his assistance by doing good works. Usually this process lasted longer than life itself. The average person expected to spend a significant amount of time in Purgatory after death in order to be cleansed from any remaining sins through its painful punishments.

To Archbishop Cranmer and his fellow Anglican reformers, such teaching was bad news, based on an even worse interpretation of Scripture. It seemed clear to them that the Apostle Paul preached the exact opposite of what the church was then teaching. Citing Paul's letters to the Romans and the Galatians, Cranmer argued that salvation was not a

reward for the pursuit of personal purity but entirely an act of divine grace that freely gave to humanity what they could never even partially earn. Those who simply trusted in God's promise to forgive sins because of Jesus' crucifixion were assured of forgiveness of sins and immediate eternal life in his presence after death.

How did the medieval church and the Anglican reformers come to hold such mutually irreconcilable views of Scripture's teaching on salvation? The issue was the authority of Scripture in its own interpretation.

The priestly hierarchy of the medieval church believed that the meaning of Scripture was a mystery so profound that only they, as specially anointed representatives of God, had the power to determine its true interpretation. In order to protect ordinary Christians from misunderstandings, through the centuries the popes and bishops handed down a legacy of church-approved interpretation as the right way to read

the Bible. Along the way, these human leaders, influenced by the prevailing academic philosophy of the day, decided so to emphasize the Epistle of James that they actually negated the letters of Paul. Since James insisted that faith without works was dead, the medieval church decided that salvation was determined by personal merit as evidenced by one's deeds. Although God offered his divine assistance, individuals had to choose to cooperate with it in doing good, thereby acquiring personal merit by which they would be judged on the Last Day.

The Anglican reformers insisted that James had to be understood in such a way as not to contradict Paul's teaching of free salvation in Christ. The obvious meaning of Paul's words should have more authority than academic philosophy or even centuries of misguided church leaders. Therefore, Cranmer argued that salvation came freely from simply trusting God's promises, but that gratitude for receiving such a stupen-

dous gift would inevitably lead to the good works so stressed by James. When Christians realised that God loved them so much as to make it possible for them to be assured of eternal salvation through Jesus, they would at last be freed from fear and unnecessary guilt and would develop instead such a deep love for God that serving Him and their neighbours would increasingly be their greatest joy.

The History of the English Reformation

In 1534, Parliament declared Henry VIII supreme earthly head of the Church of England, thus breaking all ties with the pope and the Church of Rome. However, only with the accession of his son Edward VI on January 28, 1547, did the Church of England act decisively to reject the medieval Church's understanding of salvation and the method of biblical interpretation that had justified it. Guided by Archbishop Cranmer, the English government approved three key new formularies: (i) the *Book of Homilies* (1547), an official set

of sermons to be read during worship; (ii) the Book of Common Prayer (1549, revised 1552), a new liturgy for the English people in English; and the Forty-Two Articles of Religion (1553), a doctrinal statement concerning issues in dispute. Each of these helped to promote the ancient apostolic teaching that the unconditional gracious love of God inspired a transforming, grateful love in humanity. Since this theology of grace relied on a recovery of the Apostle Paul's teaching, the new formularies also defined and expressed the Church of England's method of interpreting Scripture.

Upon Edward's death in 1553, his Roman Catholic sister Mary became queen. True to her deep convictions, she brought the Church of England back under the authority of the pope and his teachings. In the process, she persecuted Protestants, including having the three leading English reformers burned at the stake — Thomas Cranmer, Hugh Latimer, and Nicholas Ridley (the three blind mice of the nursery

rhyme). When Mary died in 1558, her sister Elizabeth came to throne. Embracing the theology of salvation by grace alone taught in Edward's time, she felt compelled once again to break all ties between the English Church and the Church of Rome.

In 1559 Parliament declared the queen to be supreme governor and reissued both the 1547 *Book of Homilies* and a slightly amended 1552 Book of Common Prayer. In 1563 the bishops also approved a new, second *Book of Homilies* and the revision of the Articles of Religion, eventually becoming the now familiar Thirty-Nine Articles in 1571. Many of the limited, but notable changes between Edward's formularies and Elizabeth's were towards a more comprehensive Protestantism. Thus, the Elizabethan Settlement combined the traditional catholic order of bishops, priests, and deacons with a generous Protestant theology of grace and gratitude as expressed in the daily rhythms of a Scripture-laced liturgy.

Only by having an accurate understanding of Scripture was it possible for the Anglican Church to truly pastor God's people in the good gifts and good ways he always longs to lavish on them. The result was perhaps the most enduring hallmark of true Anglicanism — the quest for holiness rooted in God's redeeming love at work in us and in the world around us. In order to prevent a repetition of the kind of thinking that led to the serious doctrinal and pastoral errors of the medieval church, Thomas Cranmer and his fellow English reformers established clear general principles of biblical interpretation for future generations of Anglicans.

Principle #1: Scripture alone is sufficient to understand the essentials of salvation.

Christians do not need to rely on any extra-biblical source of authority in order to know how to have a relationship with God: "Unto a Christian man there can be nothing either more necessary or profitable then the knowl-

edge of Holy Scripture: forasmuch as in it is contained God's true Word, setting forth his glory and also man's duty. And there is no truth, nor doctrine, necessary for our justification and everlasting salvation, but that is, or may be drawn out of that fountain and well of truth." The *Homily on Salvation*. As Article 6 would later memorably phrase it, "Holy Scripture contains all things necessary to salvation."

Principle #2: The essentials of salvation outlined in Scripture include teaching on both right belief and right behaviour.

"For in Holy Scripture is fully contained what we ought to do and what to avoid, what to believe, what to love and what to look for at God's hands at length . . . If it shall require to teach any truth or reprove false doctrine, to rebuke any vice, or to commend any virtue . . . to do any other thing requisite for our salvation, all those things," says Saint Chrysostom, "we may learn plentifully of the Scripture." Indeed, "[a]lthough the law

given by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ... no Christian man whatsoever, is free from the obedience of the commandments, which are called moral." - Article VIII, The Thirty-Nine Articles.

Principle #3: The Bible is God's instrument to inspire in us both belief and amendment of life.

According to the *Homily on Scripture*, the Bible not only tells us the truth about God and ourselves but also turns our hearts to believe it and act on it: "[The words of Holy Scripture] have power to convert [our souls] through God's promise, and they be effectual through God's assistance." "Being received in a faithful heart, they have ever a heavenly spiritual working in them." Therefore, whoever "is diligent to read [God's Word] and in his heart to print that he readeth, the great affection to the transitory things of this world shall be diminished in him, and the great desire of heavenly things that be therein promised of God shall increase in

him." Nothing is better for "establishing our faith and trust in God." Nothing is better for maintaining "innocency and pureness of the heart" within and godly conduct without. For "the hearing and keeping of it maketh us blessed, sanctifieth us and maketh us holy."

Principle #4: All Christians can understand the Bible's teachings on salvation.

A foundational principle of Anglicanism has always been to give the Bible back to the layperson: "For the Holy Ghost hath so [fitted] the Scriptures [to their task] that . . . [everyone] may in this book learn all things what they ought to believe, what they ought to do, and what they should not do, as well concerning Almighty God, as also concerning themselves and all other." - Cranmer's "Preface to the Great Bible." "Although many things in the Scripture be spoken in obscure mysteries, yet there is no thing spoken under dark mysteries in one place, but the self same thing in other places is spoken more familiarly and plainly, to the capacity both of

learned and unlearned." —
The Homily on Scripture

Principle #5: The Bible does not provide clear instruction in all church matters.

Cranmer believed that Scripture was the rule for the essentials of faith and morals, but not for everything else in life as well. He strongly rejected that idea that a liturgical practice "not commanded in Scripture, is against the Scripture and utterly unlawful and ungodly." Such secondary issues like the manner of worship were to be decided by church leaders based on ancient tradition in the light of biblical truth and contemporary needs. Thus, every "national church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority." - Article 34

Principle#6: The Church is the proclaimer of Scripture and protector of its authority.

According to Article 20, the Church is both "a witness and a keeper of Holy Writ." As a witness to Scripture, the Church must clearly proclaim

the biblical message of free salvation in Christ through both preaching the pure Word of God and duly administering the Sacraments (Cf. Article 19). As a keeper of Scripture, the Church is required to follow its intentions and provisions faithfully, like an executor of a will. Therefore, although the Church does have the power to decide in controversies of faith, it "is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another."

Principle # 7: The Bible "ought to be much in our hands, in our eyes, in our ears, in our mouths, but most of all in our hearts." — *The Homily on Scripture*

Richard Hooker

In the second half of Elizabeth's long reign, Richard Hooker (1554-1600), took up the defence of her Settlement against Puritan complaints that both bishops and Cranmer's liturgy were contrary to Scripture. Believing that the Bible con-

tained a blueprint for all aspects of the Christian life, these activist members of the Church of England argued that presbyterian order and a preaching-centred service were divinely instituted in the New Testament.

Firstly, like Cranmer before him, Hooker had to defend the important distinction between the essentials of faith and morals clearly established by God's supernatural revelation in Scripture, and secondary issues like church governance and liturgy which had to be determined by church authorities based on sound reasoning in the light of Scripture, ancient tradition and contemporary needs. Hooker agreed with the Puritan activists that "the Scriptures are the oracles of God himself" (Laws III.8.13). Nevertheless, he rejected their claim that everything godly in the life of the church, indeed in life in general, had to be based on a clear biblical command (Laws II.8.7). Hooker argued that God perfectly fit the Scriptures for the specific purpose of making wise unto salvation (V.21.3), and in this

area alone was its completeness and perfection to be the only rule of a Christian: "Let them with whom we have hitherto disputed consider well, how it can stand with reason to make the bare mandate of sacred Scripture the only rule of all good and evil in the actions of mortal men. The testimonies of God are true, the testimonies of God are perfect, the testimonies of God all are sufficient unto that end for which they were given. Therefore, accordingly we do receive them, we do not think in them God hath omitted anything needful unto his purpose, and left his intent to be accomplished by our devisings" (Laws II.8.5).

Secondly, Hooker offered a nuanced description of how the saving message of Scripture itself is understood. He acknowledged the role of reason in New Testament passages interpreting the Old (Laws III. 8.16-17). In so doing, he made explicit the assumption behind the instruction in Cranmer's *Homily on Scripture* to compare difficult passages with more

clear ones in order to gain better understanding of their meaning. However, in keeping with the injunction of Article 20 of the Thirty-Nine Articles, since Hooker believed that the Bible was God's own supernatural revelation, it would have been inconceivable to him that reason could ever be used as a justification for interpreting one passage in the New Testament so as to set aside another. (Laws II.6.1). He also appealed to "the general consent of antiquity" to help avoid novel interpretations (Laws V.59.3), for as Article 20 also said, the Church was the Bible's "witness and keeper." Naturally, Hooker was quite clear that the role of reason and the Church's witness depended fundamentally on the assistance of the Holy Spirit (Laws, III.8.16), a gift of grace which, like the *Homily of Salvation* taught, came through Scripture (Laws, V.22.1-4).

Thus, Hooker summarised both arguments in a famous passage: "But that which in doctrine the Church doth now

deliver rightly as truth, no man will say that it may hereafter recall . . . Laws touching matters of order are changeable, by the power of the Church; articles concerning doctrine not so . . . Be it in matter of the one kind or of the other, what Scripture doth plainly deliver, to that the first place both of credit and obedience is due; the next whereunto is whatsoever any man can necessarily conclude by force of reason; after these the voice of the Church succeedeth." (Laws V.8.2)

Anglican Reformers established clear principles for biblical interpretation. The great classical Anglican theologian Richard Hooker created a theologically deepened, intellectually more developed defence of these same principles. In the final analysis, both the Anglican Reformers and Richard Hooker gave primacy to the plain sense of Scripture's consistent witness in the unchanging matters of faith and morals.

– The Rev. Dr. Ashley Null,
priest of the Diocese of
Western Kansas

From the Editor...

Pentecost Was A Surprise

One of the great Canadian Anglican pulpiteers of our time, Harry Robinson, was once asked what the greatest obstacle for him was in preaching. He didn't even hesitate. "Overfamiliarity with the text," he responded.

If that is true on any great feast day it is true on Pentecost. We read the story knowing what is going to come, forgetting that those there at the time had no idea what would occur next.

Jesus said "behold, I send the promise of my Father upon you; but stay in the city, until you are clothed with power from on high." Then he left. They did not comprehend his words. Luke tells us at the key moment his disciples were not standing, they were sitting.

When the Holy Spirit came, Luke stretches language to its limit to try to capture what occurred: "a sound came from heaven like the rush of a mighty wind;" "tongues as of

fire." This was not anticipated and therefore those present were filled with wonder and astonishment.

Earlier Jesus had said "the wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit." And so, too, is it when the Holy Spirit blows into our lives.

After one particularly stressful day recently, I was sitting with my wife watching a taped favorite television program, "24." We were at a tense moment in the show. It was late. Then the phone rang.

I was not thinking the most pleasant thoughts. I was frustrated. We stopped the show and I looked to see the number indicating that our oldest daughter, who is away from home at school, was calling. I'll bet you guessed I didn't answer as hospitably as I should have.

The voice on the other end of the phone wanted to speak to her father. I said hello and she proceeded to read me a passage from a 19th century

author she had just discovered. She was breathless. "Isn't that fantastic?" she asked. "I knew you would appreciate it the most — I just had to call and share it."

Soon thereafter the voice was gone. I was filled with sudden wonder, touched through joy by surprise.

I think of moments like that when I remember Pentecost, and I pray in this wonderful season that God will grant us new openness to whatever unexpected encounters the Spirit provides for us.

— KSH†

Editorial Policy

From its foundation by the Rev. Howard L. Foland in 1958, THE ANGLICAN DIGEST has sought to reflect "the words and work of the faithful throughout the Anglican Communion" and, in that respect, has proudly and consistently supported the doctrine, discipline, and worship of the Church. TAD always has been supported by its loyal readers; it is utterly

independent of any convention, arm, or agency of the Church. Independent, except, of course, for its loyalty to the orthodox Catholic faith as received by Anglicanism. It is a traditional, but not reactionary, voice in the Church.

While its own approach is moderately Catholic (or to use an old term, "Prayer Book Catholic"), it is open to the needs and accomplishments of all expressions of Anglicanism: Anglo-Catholic, Broad, Evangelical. Its "market" is the whole Church, clergy and lay, those highly theologically educated and "babes in Christ." So the material in each issue is a mixture of themes for a varied audience, including ministry ideas for clergy and laity, devotional and historical material, as well as humor and news briefs from around the Anglican Communion.

— *The Editor*

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